Greek and Latin Inscriptions from Palestine

Analecta Gorgiana

316

Series Editor
George Kiraz

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Greek and Latin Inscriptions
from Palestine

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2009 ܀

Extract from *The American Journal of Philology*, vol. 6 (1885).

IV.—GREEK AND LATIN INSCRIPTIONS FROM PALESTINE.

The following inscriptions were copied by the Rev. Dr. Selah Merrill in the years 1875–77, in the course of journeys undertaken under the auspices of the American Palestine Exploration Society. An account of these journeys may be found in his book " East of the Jordan " (New York, 1881).

The quotations in the following are from Mr. Merrill's field-notes, except where some other source is indicated.

I.

PHILADELPHIA (*Ammān*). From the large temple on the acropolis. " Large blocks of the entablature are lying about, some of them nearly buried in the ground, and on some there are fragments of inscriptions. The letters are very large and were finely cut. The rock was soft, and the letters have suffered very much by bruising. I give a few imperfect fragments. By digging and turning over the blocks of stone, it is quite probable that much of the inscription could be recovered." In " East of the Jordan," p. 265, Mr. Merrill refers to this inscription as "beauti-fully carved in two lines."

<div align="center">

a.   *b.*

N?

ℎⲰNKYI   ⲞⲨAYPYNOYⲰMЄI
Ūℸ‾ℸℾ‾‾

UTΘIЄR

c.

P?

ⳞⲒ́ⲨⲰЄΘⲰNΘⲬⳞⲪICⳞIO

</div>

<div align="center">

a.   *b.*

τ]ῶν κυ[ρίων

. τ[ὸ] ἱε[ρόν   Μάρκο]υ Αὐρ[ηλί]ου ['Αντ]ωνεί[νου

</div>

Of fragment *c* I make nothing. The other two seem to be part of an inscription in honor of M. Aurelius and L. Verus.

The temple is a tetrastyle, with eight columns on the sides. Its dimensions Mr. Merrill gives as follows: length (outside of peristyle) 160 feet; width 50 feet; height of columns 45 feet; diameter of columns 6 feet; diameter of pedestals 6 feet 10 inches; width of entablature 3 feet 6 inches.

2.

PHILADELPHIA. On two sections of a fallen column of the same temple. "When the column was standing, the inscriptions were of course concealed."

a. *b.*

ΔΩ ΔΩ
CЄ CЄOC
OC

Private marks for the direction of the builders. Σέος is perhaps to be taken as a man's name.

3.

Safut. "From a stone in the angle of a beautiful cornice. The ruins may be those of a church or synagogue. The structure was large and elegant, with at least 100 feet front."

ΠΑΠΑ   παπα[ῖ
ΤΕΚΝΑ   τέκνα.

Compare number 54. The inscription can hardly have anything to do with the building described.

4.

As n. 4 may stand the inscription of Gerasa published with facsimile in this Journal, Vol. III, p. 206, to which I recur for the purpose of making a correction. Professor F. P. Brewer kindly pointed out to me by letter, that at the end of the 10th line ἐ[τ]έρ[α]ς should be read instead of [Γ]ερ[ά]σ[ης]; this is undoubtedly right. It may be worth while to repeat the text of this interesting epitaph, thus corrected:

Ἰουλιανὴν ο[ὖ]το[ς] | κεύθει τάφος, ἣν | κ[τ]ερέϊξεν

ἔσχα|τα σωφροσύν[ης] | ἆθλα τίνων γα[μέτ]ης · |

οὗ μέτα δεῦρο μολοῦσ᾽ | ἀπὸ πατρίδος Ἀντιο|χείης

οὐκέτι πρὸς πά|τρην τῷδ᾽ ἀπελεύσεθ᾽ ἅμ[α. |

ἀλλ᾽ ἔλαχεν γαί[η]ς ἐ[τ]έρ[α]ς | μέρος Ἀντιοχείης,

τ]οῦτ[ο], | τό μιν ψυχ[ῆς σῶμα] κε|νὸν κατέχει.

πρη]ϋτάτη | μίμνοις, Ἠχοῖ δ᾽ [ἐπ᾽] ἴσης | λαλέοις μοι,

σ]ῷ γαμέ|τῃ · Πανὸς τοὔν[ομ]α | γὰρ κατέχω.

5.

GERASA (*Jerash*). "Over the great gate in the wall on the west side of the city[1] was originally a long inscription. The arch and gateway are now in ruins. The letters are of unusual size, and were engraved with great skill. If the great blocks of stone could be turned over, possibly more of the inscription could be recovered."

ΤΟΥΞΗΑΡΥΓΡΤΗΞΤѠΝΞ

.ΡΑΙΑΝΗΞΤΗΕΡΑΝΠΥΑͰ...

.. ꓤΔͰ.ΙШΝΑΝΟΗΚΑΝΚΑ.....

.. ΕΙШΝΟΥΚΟΜ..ΟΥΠΡΓ.....

ἔ]τους[ϛ]λρ᾽ ὑ[πὲ]ρ τῆς τῶν σ[εβαστῶν αὐτοκρατόρων σωτηρίας οἱ δεῖνες . . . ραι ἀν[έ]στη[σ]αν πύλ[ην . . . . ἐκ τῶν ἰ]δίων ἀν[έθ]ηκ[α]ν κα . . . . ['Αντ-ωνεί]νου Κομ[όδ]ου πρ[οκρίτου τῆς νεότητος? . . . .

The block which contains this has been broken: the transpositions, therefore (the Ε of ὑπέρ has strayed into the line below, and in the last line we have ΕΙШ for ШΝΕΙ), may be due to misplacement of the fragments.

This inscription, together with n. 17,[2] establishes with a reasonable degree of probability, the epoch of the city of Gerasa. We have as data:

Year 559; May of a fifth indiction:

Year 138 (apparently); with mention of Commodus.

[1] There are two gates on the west side of Gerasa. In answer to an inquiry, Mr. Merrill decides that this was the more northerly of the two, the one "on the main road to Sûf."

[2] The indiction-number in n. 16 is diplomatically uncertain, and so of no independent value.

To bring 138 within the adult life of Commodus, we must assume this 5th indiction to be that which began September 601 A. D. The date of n. 17 must therefore be May 602; the year 559 of Gerasa must begin somewhere between May 2d, 601, and May 31st, 602 ; and the year 1 of Gerasa must begin somewhere between May 2d, 43 and May 31st, 44.

It is natural to connect this with the death of Herodes Agrippa, early in 44. That event, for most of Palestine, marked the end of the tetrarchal dominion and the re-establishment of direct provincial government. The Greek cities of the " decapolis " in the earlier days of the province (and presumably after 44 A. D. as well) enjoyed a considerable degree of autonomy. Of their status in the time of Herod the Great and his successors, we have little direct knowledge. But whatever it was, it is altogether credible that the year 44 made a great change in their condition.

Clinton [1] guesses that Agrippa's death may have occurred in the *summer* of 44. But it may just as well have been in the spring. All we know is that three full years had elapsed since he had been given the sovereignty of Judaea by Claudius, and this, it may be inferred, took place very soon after Claudius' accession in January 41.

We have therefore good reason for fixing, provisionally at least, the era of Gerasa in the spring of 44 A. D. To return to the inscription in hand : if we read in the first line $\eta\lambda\rho' = 138$, we are led to the year 181-2 A. D., the second year of Commodus's reign. But the plural $\tau\hat{\omega}\nu$ in the opening formula seems to point imperatively to one of the last years of M. Aurelius, during which there were two Augusti. Commodus was made *princeps iuuentutis* in 175, *imperator* (along with his father) in 176, and Augustus in 177. Between 177 and 180 would be the time of our monument. I venture therefore to suppose that the numeral H of Mr. Merrill's copy is in reality Ħ. We get thus the year 136 of Gerasa ; that is from spring 179 to spring 180. Commodus was consul in 179, and it may be as consul that he was mentioned in this inscription.

6.

GERASA. " Tablet of limestone 22 × 32 inches, with a lion in repose carved upon it. The inscription was above the lion and close to the upper edge."

[1] Fasti Romani, under year 44.

ΤѠΚⱢϹΜѠΚΑΤΕΙΛΗΝΕ
ΚΤѠΝΙΔΙѠΝΕΠⱢΙΙΙ.ΝΕ
ΕΤⱢΥϹΗΡ

[οἱ δεῖνες . . . . . σὺν]
τῷ κόσμῳ κατ᾽ εἴλην ἐ-
κ τῶν ἰδίων ἐπο[ίησα]ν
        ἔτους ϙρ΄ (or ϛρ΄ ?)

Compare CIG. 4607 (Wadd. 2309): τὸν ναὸν σὺν παντὶ κόσμῳ εὐσεβῶν ἐξ ἰδίων ᾠκοδόμησεν. The E at the end of the second line seems to have come by mistake from the line above. Κατ᾽ εἴλην = 'collectively.' The year 190 of Gerasa (see on 5) is 233 A. D.; the year 106 is 149 A. D.

7.

GERASA.   " Stone 35½ × 25½ inches."

ΗΝΕΜΕϹΙϹΚΑΙΤΑΤΑΡΑΚϹΙΜΕΝΛΚΑΙΟΒѠ . . . .

ΕΓΕΝΕΤΟΕΚΔΙΛΘΗΚΜΕΔΗΛΙΗΙΡΙΟΥΑΠΟΛΛΟΦΑΝΟ . .

ΔΥΑΕΠΙΜΕΛΗΤѠΝΝΙΡΟΙΙΑΥΟΥΛΥϹΑΤΟΥΝΙΚΟΜΑΧΟ

ΚΑΙΑΜΥΝΤΟΥΜΑΛΛΑΤΕΙΝΗϹ

ἡ Νέμεσις καὶ τὰ παρακ[ε]ίμεν[α] καὶ ὁ βω[μὸς
ἐγένετο ἐκ δι[α]θήκη[ς] Δη[μ]η[τ]ρίου Ἀπολλοφάνο[υς
δ[ι]ὰ ἐπιμελητῶν Νι[κ]ο[μ]ά[χ]ου Αὐσάτου (?), Νικομάχο[υ
καὶ Ἀμύντου Μαλλατείνης (?)

GERASA.	8.	
ΕΝΤΕΥΘΕΝ		ἐντεῦθεν
ΗΡΞΑΤΟΤΟ		ἤρξατο τὸ
ΕΡΓΟΝΤΗϹ		ἔργον τῆς
ΚΑΤΑϹΤΡѠ		καταστρώ-
ϹΕΟϹΤΗϹϹΚΑ		σεος τῆς σκά-
ΦΗϹΕΠΙ . . .		φης, ἐπὶ [τῆς
ΑΡΧΗϹϹΑΥΡΗ		ἀρχῆς Σ(έξτου) Αὐρη-
ΛΙΟΥϹΑΡΑΠΟ		λίου Σαραπο-
ΔѠΡΟΥΕΗΙΠ		δώρου, ἔ[στ᾽ ἐ]π[ὶ
ΤΗΝΤΕΤΡΑ		τὴν τετρα-
ΟΔΙΑΝ		οδίαν.

I do not venture to disturb καταστρώσεος, in view of πόλεος, n. 26, and ἱερέος, n. 66.

<div align="center">

9.

</div>

GERASA. " On three adjacent columns, still standing, which formed part of the great circle of columns inclosing the forum or large market-place."

<div align="center">

a.

</div>

ΔΗΜΗΤΡΙΑΝΟC	Δημητριανὸς
ΕΠΛΗΡѠCΕΝ	ἐπλήρωσεν.

<div align="center">

b.

</div>

CABEINOCCTPATHΓIOY	Σαβεῖνος Στρατηγίου
ΕΠΛΗΡѠCΕΝ	ἐπλήρωσεν.

<div align="center">

c.

</div>

ΕΡΜΟΛΑΟCΔΗΜΗ	Ἑρμόλαος Δημη-
TPIOYEΠΛΗΡѠCΕΝ	τρίου ἐπλήρωσεν.

<div align="center">

(T?)

</div>

<div align="center">

Ἐπλήρωσεν = ' paid for.'

</div>

<div align="center">

10.

</div>

GERASA.

XAIP	χαίρ-
OICK┝	οις Κ[ά
ΛΛICT	λλιστ-
E	ε.

<div align="center">

11.

</div>

GERASA.

ΝΕΤΛΙΙΟΕΡ	. . . ν ἐτ[α]ἱ[ρ]ο[ς] ρ . .
ΥΤΟΥ	. . υτου
ΔCΝΟΝΗCΑCβ	οὐ]δ[ὲ]ν ὀνήσας.

Fragment (including the end) of a metrical epitaph.

12.

GERASA.   A fragment.

PRINC . PEREORI .

princ[i]pe [p]r[i]or[e

13.

GERASA.   A fragment.

ΑΓΟΡΕѠ . . .

14.

GERASA.   A fragment.

Ѡ
ⰔΥΜⰔΜ
Ѡ

15.

GERASA.   " On two sides of the base of a column."

ΙΗΓΟΡ Ⱄ TO Θ	C T A I ⲱ̄ P I M

I leave to others the interpretation of these signs, which appear to be partly numerals.

16.

GERASA.[1]   This inscription was copied by Dieterici about 1850, and has been twice published on the basis of his copy: first by Boeckh, in the Monatsbericht of the Berlin Academy, 1853, p. 23; and afterwards by Kirchhoff in the Corpus Inscr. Graec. Vol. IV, n. 8654.   Since then three other copies, made by English travellers, have been made public in the Quarterly Statement of the English Palestine Exploration Fund: one by R. B. Girdle-

[1] Conder gives the location of this inscription as " in a building south of the Great Temple."

stone (made in 1860), Statement 1883, p. 198; another by A. E. Northey, in *minuscules* (made 1871), Statement 1872, p. 70; another by C. R. Conder (made 1882), Statement 1882, p. 219. Mr. Merrill's copy was made in 1876.

With the aid of these *five* copies a nearer restoration of the inscription is now possible. Mr. Merrill says "the letters were finely cut, and are generally distinct." Northey, on the other hand, "It is almost impossible to decipher the latter portion."

Mr. Merrill's copy, which is the best of the five, reads as follows :

ΔΟΜΟⵈΕΙΗΙΑΕΘΛΟΦΟΡΟΥΘΕΟΔⲰΡΟΥ + ΗΑΡΤΥΡΟCΑΘΑΝΑΤ . . .
. ⴑΚΕΑΝΟΙΟCⲰΗΑΓΑΡΕΝΤΑΙΗΥΥΧΗΔΕΙCΟΥΡΑΝΟΝΕΥΡΥΝΑΓΓΕΛΙΚⴔ.
. ΝΤΕΛΕΘΕΙΚΑΓΗΡΑΟΝΕΡΜΑ . . ΑⵈΤΕΙΚΑΙΝΑΕΤΗⵈΙΚΑΙΕⵈⵈΟΜΕΝⵈ . .
. . . ΡΤΥΡΙΟΝΜΔΙⲰΤΗⵈ . . ⵌΝΔΚΑΝΗΛΘΕΝΤΑΥΤΕ

The chief variants of the other four copies are these:

Line 1 : OMOC *G(irdlestone)*, C*(onder)*, OMOⵈ *D(ieterici)*, Δομος *N(orthey)*.—POY in Θεοδώρου omitted by *D.*— Cross after Θεοδώρου omitted by *DGCN.*— ΜΑΡΤⴔΡΟⵈ *D.*— *C* omits all after ΘΕΟΔⲰΡΟΥ, *D* all after ΑΘΑ, *N* all after αθαν; *G* gives ΑΘΑΝΑΤ(ΟΥ).

Line 2 : ΚΕΑΝΘΙΟ *D*, ⲰΚΕΑΝΟΙΟ *G*, ΙΚΕΑΝΟΙΟ + *C*, ωκεανῳ *N*.—ΕⲰΜΑΓΛΡ *D*.—ΕΝΓΑΙΗ *DG*, ΕΝΓΑΗ *C*, εντα... η *N*.— ΕΙⵈ *D*.—ΑΓΓΕΧΙΚ..*D*, ΑΓΓΕΛΙ.. *G*, ΑCΕΕΛΙΚΕ *C*, αγγελθη(?) *N.*

Line 3 : ΙΤΕΛΕΘΕΙ *C*, ΤΕΛΕΘΕΙ *DG*, τελεοει *N.*—κατηραον *N.*— ΕΡΜΛ *D*, ΕΡ . . *C*, ερμ . . *N.*— Gap of several letters after ἔρμα indicated by *GCN*: no gap *D.*—ΑⵈΤΕΙ *G*, ΟΕΤΕΥ *D*, ΓΤΕΙ *C*, αγιρι *N.*—κ...και (for ΚΑΙ) *N.*—ΝΑΕΤΝΕΙ *D*, ΝΑΕΤⴔΗΕΙ *G*, ΝΑΕΤΗC *C*, νορπης *N.*— ΕΟΟΜΕΝΟΙΟ *G*, ΕⵈCΟΜΕΝΟ *C*, εωρμενο .. *N*, ΕCΕΟΜΕΝ *D.*

Line 4 : ΜΑΡΤΥΡΙΟΝ *G*, μαρτυριον *N*, ΡΓΥΡΙΟΝ *D*, ΡΤΥΡΙ ... *C.*—ΜΑΙⲰ *D*, ηιωα *N* (*GC* like Merrill).—ΤΗC ... ΤΙΝΑΚ *G*, ΤΗC ...... ΕΙΝΛΚ *C*, της .... ιναк *N*, ΤΗΕΙΝΔΚ *D.*—ανηλθενταπε *N* (*DGC* precisely like Merrill, save that *C* has a gap between ΗΛ and ΘΕΝ).

+ κυριακὸς] δόμος εἰμὶ ἀεθλοφόρου Θεοδώρου +
μάρτυρος ἀθανάτ[ου, κλέος οὗ καὶ ἐπ᾽] ὠκεανοῖο +
σῶμα γὰρ ἐν γαίῃ, ψυχὴ δ᾽ εἰς οὐρανὸν εὐρὺν [+
ἀγγελικ[ὴν ἄνοδο]ν τελέθει, κ(αὶ) ἀγήραον ἔρμα [+
ἄστει καὶ ναέτῃσι καὶ ἐσσομένοι[σι τέτυκται. +
ἐθεμελιώθη τὸ] μαρτύριον Μαίῳ τῇ ε᾽ [τῆς ς᾽] ἰνδ(ικτιῶνος) κ(αὶ) ἀνῆλθεν ΤΑ
υπε᾽.

Kirchhoff is doubtless right in understanding μαρτύριον, not as the tomb of the saint, but as a church built in his honor. So a μαρτύριον τοῦ ἁγίου Θεοδώρου, CIG. 8616, at Shakka (Saccaea) in the Trachonitis.

For the beginning, see CIG. 8652, κυριακὸς ἁγίου Ἡλισύου τοῦ ἐνδόξου μάρτυρος. The supplement in the second verse (κλέος οὗ καὶ ἐπ᾽) is from Kirchhoff, who, however, has ἀθάνατον.

The verb τελέθει is here transitive. In late Greek, τελέθω was used as equivalent to τελέω. Orac. Sibyll. iii. 263 : τοῖσι μόνοις καρπὸν τ ε λ έ θ ε ι ζείδωρος ἄρουρα | ἐξ ἑνὸς εἰς ἑκατόν, τ ε λ έ θ ο ν τ ό τε μέτρα θέοιο. Christian epigram in Anthol. Palat. i. 31, 3 : πρευμενέα πραπίδεσσιν ὑπὲρ μερόπων τ ε λ έ θ ο υ σ α, where Jacobs says wrongly "scribe τελέουσα." See L. Dindorf at the end of the article τελέθω in the Paris Thesaurus.[1]

The last line is puzzling. The letters of the latter half of it, from K on, seem certain, from the consensus of all the copies ; and Kirchhoff's drastic remodelment cannot stand. Probably, however, Kirchhoff was right in taking υπε at the end as a date. The year 485 of Gerasa began, if our calculation is right, in the spring of 528 A. D. May of 528 was in a 6th indiction, and the sign before INΔ, which Girdlestone read as a T, Conder as an E, and Merrill as a Γ, may very likely have been Ϛ̄ or Ϛ. The expression ἀνῆλθεν is singular, though ἀνηγέρθη is frequent enough. Supposing this right, we have left the letters TA, which I am unable to explain. Possibly τ(ῆς) Ἀ(ντιοχείας) ?

17.

GERASA. "The form of the letters and the character of the stone seem to indicate that both belonged to the same inscription." Besides Mr. Merrill's copy, we have one of both *a* and *b*, made by Conder (in 1882), published in the Quarterly Statement of the English Palestine Exploration Fund for 1882, pp. 218 and 219 ; and a very imperfect one of *b* only, made by Girdlestone (in 1860)

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[1] Manuscripts give this transitive τελέθω sometimes where it ought not to stand. Thus in Oppian Cyn. iv. 149, and Manetho Apotelesm. vi. 351, τελέθουσι has been rightly corrected into τελέουσι. Both Manetho and Oppian use τελέθω constantly in the old and correct sense. Even Orph. Lith. 586 : εἴθ᾽ ὅσα λύματ᾽ ἐπὶ σφίσιν ἠδ᾽ ἐπαοιδὰς | σχέτλιοι ἀλλήλοισι μεγαίροντες τ ε λ έ θ ο υ σ ι ν it would hardly be safe to leave (Hermann writes τελέουσιν), when we read in verse 100 θυσίαι ἱεροπρεπέες τελέθουσιν, ἃς ἀγαθοὶ ῥέζουσι βροτοί.

and published in the same periodical, 1883, p. 108. The parts *a*
and *b* have been separated. According to Conder. *a* is " in a
building south of the Great Temple " (the same in which n. 16
is found), and *b* " in the Southern Theatre."

Mr. Merrill's copy is as follows :

a.	*b*
OYΘEOEIΔEOΓOYKΛEOΓE . .	⌐TΗΕΝΧΘΟΝΙΚΠΟΝΤω
⌐ΓΜΒΤΑΠΟΤΜΟΝΑΕΙΜΕΤΕΧΓ	ϽYΓΑΧΟΡΕΙΗΓΕΡΚΟΓ
. . Ͻ / . ΓΙΠΟΛΙΤΑΙΓ + ΧΑΡΙΤΙΤ	ϽΥΘΥΕΘΕΜΕΛΙωΘΗ
ΘΥΡΑΕΝΜ̇ΔΙωΤΗΓͰ . . .	. . \ΙΤΟΥΘΝΦ⁻ΕΤΓ̇

The other two copies are much less carefully done, and none of
their variations have any significance except these.— At the be-
ginning of line 1 of *b*, Conder has ||ΤΗ, Girdlestone ΠΤΗ.—The
beginning of line 3 of *a* reads in Conder ΙΓΙΠΟΛΙΤΑΙΓ, after which
he marks the cross distinctly.—The fourth line (which Girdlestone
omits entirely) reads in Conder's copy thus :

a.	*b.*
ΘΥΡΑΕΝΜ̇ΛΙωΤΗΓΕ . . .	Ο ΘΝΟΕΤΓ

The inscription is complete on the right, but much is lacking on
the left. It ran in four hexameters, followed by prose, somewhat
as follows :

+ εἰμὶ δόμος Στεφάν]ου ? θεοείδεος, οὗ κλέος ἔπτη

ἐν χθονὶ κ(αὶ) πόντῳ, [ψυχὴ δὲ κατ' αἰθέρα ναίει,

ἀγγελικῆ]ς μετὰ πότμον ἀεὶ μετέχουσα χορείης,

ἕρκος [ἐοῦσα καὶ ἄμμι καὶ ἐσσομένο]ισι πολίταις. +

χάριτι τ[ο]ῦ θ(εο)ῦ ἐθεμελιώθη [. . . . . καὶ ἡ] θύρα ἐν Μ[α]ίῳ
τῆς ε' [ἰνδ.] τοῦ θνφ΄ ἐτ[ους].

For the date of the inscription, probably 602 A. D., see on n.
5. That the indiction-number here is 5 (ε'), and not 15 (ιε') is
pretty clear from n. 16, in which the indiction-number, though
not distinct, may be ⌐ͅ, but cannot be A.

18.

GERASA. Published, but much less correctly, in the Corp. Insc.
Graec., No. 4662 *b* (compare also the addenda, Vol. iii, p. 1183),
from Buckingham.

[κατὰ κέλευσιν]

[τοῦ δεῖνα τοῦ]

ΕΠΙΦΑΗΛΙ   ἐπιφα[νεστά-

ΤΟΥΗΕΓΑΛΟΠΡΕ   του [μ]ε[γ]αλοπρε-

ΠΕΕΤΑΤΟΥΚΑΙΠF   πε[σ]τάτου καὶ π[ε-

ΡΙΒΛΕΠΤΟΥΚΟΜΙΤ   ριβλέπτου κόμιτ[ος

ΚΑΙΑΡΧΟΝΤΟϹΕΓ   καὶ ἄρχοντος [ἐ]γ[έ-

ΝΕΤΟΤΟΕΡΓΟΝΤΟΥ   νετο τὸ ἔργον τοῦ

ΕΗΒΟΛΟΥ   ἐμβό[λ]ου.

The letters ΛΙ at the end of line 1, "look," Mr. Merrill says, "as if scratched on by a later hand." The ἔμβολος is a porch attached to a church or other building; see CIG. 8641 (= Waddington, n. 1878), and Byzantine writers.

19.

GERASA.

ΛΟΥ

Candel-abrum TOYE

HTOY

A fragment which I cannot explain.

20.

GERASA.   Mr. Merrill gives a new copy of the long metrical inscription, Corp. Inscr. Gr. 8655.   Although it suggests no new readings, it is in some places more correct than those hitherto published, and I print it here:

Line 1.

+ ΘΑΗΒΟϹΟΗΟΥΚΑΙΘΑΥΗΑΠΑΡΕΡΧΟΗΕΗΟΙϹΙΝΕΤΥΧΘΗΝ

    Γ?
ΠΑΝΤΑΡΑΚΟϹΗΙΗϹΛΕΛΥΤΑΙΝΕΦΟϹΑΝΤΙΔΕΛΗΗ

    ΤΠΗ?
ΗϹΤΗϹΠΡΟΤΕΘΗϹΠΑΗΤΗΙ.ΙΕΘΡΟΥΧΑΡΙϹΑΗΦΙ

    Ε?
ΒΕΒΗΚϹΗΚΑΙΠΟΤF...

Line 2.

OΠOΓAHOΓEOHTAΔAMEIHEHΘAΔEPIΠTOMEHωHͦΘ?ΘΔMHΔ

    IEΓEIPΓIPETOΛYΓPHΠOΛΛAKIKATΠAPIωHͭΓΓT?ͭ

    EΔPAξATOPIͰOΓKAIΠHOIHEΠN?Γ? . . . .

Line 3.

KAKOΓMIHHAΛEEIHωHHYHΔEΔIAMBPOΓIOIOΠEΔOYΠEP

    ωHTEΓOΔEITAI+ΔEξTΤΓΠ or III?PHYΠAΛAMͰNΓΦETEPω

    ΠPOΓAΓOYΓIMETωΠωΓTAΓ−?AYΧA?POYTIMHEHT . . . .

Line 4.

EIΔEΘEΛEIΓKTOYTOΔAHMEΗAIOΦPEYEIΔHΓ + AIHEIAΓ

    TOΔEKAΛΛOΓEMͦΘ?ITΠOPEHAξIEPAΓTOHΠAHΓOΦ

    OΓEYΓEBIHHEMEΛHMEHOΓIEPOΦAHTHΓ +

This copy is at least as good as the two older ones on which Boeckh's restoration (reproduced by Kirchhoff) is based. Much worse is that published in 1870 by two Italians, Garovaglio and Vigoni, and discussed by Moritz Schmidt in the Jahrbücher für Philologie, 1870, p. 814. The inscription was also printed, in minuscules and very inaccurately, in the Quarterly Statement of the Palestine Explor. Fund, 1869, p. 389, on the basis of two unpublished copies made by Girdlestone and Warren in 1857 and 1867 respectively.

<h2 style="text-align:center">21.</h2>

PELLA (*Tubakat Fah'l*). "Very large letters over the door of a tomb that had been recently opened." In "East of the Jordan," p. 185, Mr. Merrill says: "The door of this tomb was 37 inches wide, 5 feet high, and 7½ inches thick. It had three loculi. The inscription, short as it is, occupied 33 inches on the lintel."
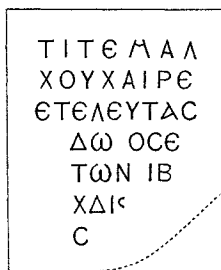
        ΦωC ΦOPOY   Φωσφόρου.

The name CIG. 9169 and elsewhere.

22.

GADARA. " On a raised tablet on a broken section of a large basalt column.   In the blanks of lines 4 and 5 there are no traces of letters.   The letters were neatly cut."

TITEMAΛ
XOYXAIPE
ETEΛEYTAC
ΔW OCE
TWN IB
XΔIᶜ
C

Τίτε Μάλ-
χου χαῖρε.
ἐτελεύτας
ἄ]ω[ρ]ος ἐ-
τῶν ιβʹ.
χ[α]ί[ρε καὶ
σ[ύ.

23.

GADARA. " Over the entrance to a tomb."   Framed in and complete.   Less correctly in Corp. Inscr. Graec. 4660.

ΓAIOYANNIOYΓAANYIΦ

Γαΐου 'Αννίου Γα(ίου) 'Αν(νίου) υἱ[ς̄.

24.

GADARA. " Over the door of a beautiful tomb."   Framed in and complete.

ΘEΔWPOC
KETTANΦIΛOC
YIOYCATTOΛΛEIC
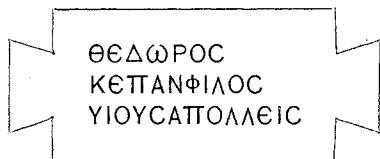
Θέδωρος
κὲ Πάνφιλος
υἱοὺς 'Απολλεῖς.

The syntax of the last line is a barbarism.

25.

Beit er Ras. " The stone is hard basalt.   The centre (the circles, etc.) is raised, and the letters and ornamentation are finely carved.   The bottom of the face of the tablet has been chiselled

off, cutting away the lower part of the circles." " It appeared to be a lintel, and is supported now at each end by stones."
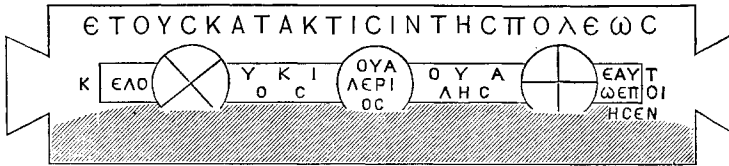

<p align="center">ἔτους κατὰ κτίσιν τῆς πόλεως
κε΄ Λούκιος Οὐαλέριος Οὐάλης ἑαυτῷ ἐποίησεν.</p>

The raised part in the middle was originally blank, and an inscription was cut in two lines, above and below this part, of which the first line still remains. A later possessor of the tomb, L. Valerius Valens, chiselled off the second line and inserted the new date (κε΄) and his own name with what follows, as well as he could, in the middle.

<p align="center">26.</p>

Irbid (ARBELA?) near Beit er Ras. " Stone now used as the lintel of a small house or goat-pen, placed so that the inscription faced the ground or threshold." See " East of the Jordan," p. 293.

ETOYCIEKATAKII (T?)	ἔτους ιε΄ κατὰ κτί-
CINTHCΠOΛEO	σιν τῆς πόλεο[ς
ΛOYKIΘCΔOMH	Λούκιος Δομ[ί-
TIOCMΛHωP (A?T?)	τιος Μα[ί]ωρ
THNCTΛHNAYIO (T?)	τὴν στήλην αὐτ[ῷ
CYNTωENAYTHMN	σὺν τῷ ἐν αὐτῇ μν-
ΛMIωEΠOIHCEN (A?)	η]μίῳ ἐποίησεν.

<p align="center">27.</p>

Irbid. " On the lintel, still in position, of a small temple or a large tomb. The building belongs to the best class of Hauran ruins." See also " East of the Jordan," p. 293.

ΜΕΤΑ
ΠΑΝΤΑ
Τ.Υ..

μετὰ
πάντα,
τ[ο]ῦ[το.

Compare the end of an epitaph in Waddington, n. 1936: ὅταν κάμῃς, τοῦτο τέλος. There is a curious epitaph of Berytus (Beirut), published in Perrot's "Inscriptions d'Asie Mineure et de Syrie" (Paris, 1877), p. 66, and of which I find a squeeze among Mr. Merrill's papers: θάρσι ᾿Αρτεμιδώρα, οὐδὶ(ς) ἀθάνατος. ταῦτα ζήσασα ἔτη κθ'. Here ταῦτα must mean " to this thou hast come," or something similar.

28.

NAWA.

ΓΘΑ
ΒΙΒΑ
ΘΠ

I do not make out this name. θπ' appears to be the age.

29.

ADRAA (*Dra'a*). This and the following ten gravestones " had, with others, just been dug up from a depth of ten feet below the surface of the ground." " These eleven are but a few of a large number which exist at this place."

ΓΑΥΕ
ΗΝΑϹ   Γανέη Νασράλλου
ΡΑΛΛ   ἐτ(ῶν) λβ'.
ΟΥΕΤ
Λ Β

Γανέη = Γαουαίη in Waddington, n. 2032.

30.

ADRAA.

ZABO
Y Δ A
Θ H N   Ζαβουδάθη
A C P   Νασράλλου
A Λ Λ   ἐτ(ῶν) κη′
OYET
KH

31.

ADRAA.

ΜΑΡѠ   Μαρώνας
NACΦ   Φιλ[ίπ]που
ΙΛ · · ꓶ   ἐτ(ῶν) λ′.
ΠOY
Є T Λ

32.

ADRAA.

CЄM
AΘH   Σεμάθη Μαρώνα
ΜΑΡ   ἐτ(ῶν) . .
ѠNA
ЄT

33.

ADRAA.

OΦPH   ᾿Οφρη Μιγνάου
ΜΙΓΝΑ   ἐτ(ῶν) κδ′.
OY · ЄT
KΔ

34.

ADRAA.

ΓЄPΜ
ANOC   Γερμανὸς
ΜΑY   Μαύειλος
ЄΙΛO   ἐτ(ῶν) . .
CЄT

The similar name, Μαύελος, occurs Waddington, n. 2055.

35.

ADRAA.

ΘΗΑΤΤΟ
ΛΛΙΝΑΡΙ

. . . . ∴ θη 'Απο[λλ]ιναρί[ου.

36.

ADRAA.

ΟΥ⊦
ΘΛ⊦
ΘΗC
ΑΟΧΟ
ΝΟΥЄ
ΤΚЄ

Οὐ[αε]λ[ά]θης
'Ασχόνου, ἐτ(ῶν) κε'.

Οὐαελάθης is nominative masculine, like Σιάθης, Ζαβδαάθης (Wad-
dington, n. 2162, 2618), and others.   The corresponding feminine,
Οὐαελάθη, in n. 43, and Waddington, n. 2055.   With 'Ασχόνου, com-
pare 'Ασχόνη, n. 41.

37.

ADRAA.

ΜΑΡΚ
ΑΝΟC
ΑCΟΝ
CЄΤ
ΚΔ

Μαρκ[ι]ανὸς ['Ι]άσον[ο]ς,
ἐτ(ῶν) κδ'.

38.

ADRAA.

Δ◻Μ
ΙΤΤΙ
◻ΝΓ
ЄΜЄ
ΛΛ◻
ΝЄΤ
ΝΑ

Δομίττιον
Γέμελλον
ἐτ(ῶν) να'.

39.

ADRAA.

ΔΟΥ

A fragment.

40.

BOSTRA (*Bozrah*). "The stone was built into a wall or fence about a grave, the perfect end projecting two or more feet from the ground. It was necessary to dig up the stone before it could be copied. The missing portion could not be found." The inscription is framed in, and complete except on the right.

```
         T I?                    E?
     OYΠOΠCΗNBIOTOIC
     AMATYXΗΠOCINMOTEI
            C?              A?
     AMOTEΔECKAZOYCAKΛK
        ΛΛ?
     KMOICTEΦΘNEOYCOΛ
  5  ωCNYNKYIIHCMEPATO
     HEOMHKPΛHNKAMEI·ΔEI
     THNETIMHNIKYOYCΛNEN
              Δ?
     THΛEKINωNΦIΛOCYIOCEΔEIM
     AIEIMINΛOMOCOYTOCEωNI
```

οὔποτ' ἴσην βιότοι[ο θεοὶ χρηστοῖς ἐπένειμαν,
ἀ[λλ]ὰ Τύχη, ποσὶν [ἄλλ]οτε [μὲν κραιπνοῖσι συθεῖσα
ἄ[λλ]οτε δὲ σκάζουσα, κ[α]κ[ὰ φρονέουσα δικαίοις
κ[α]λοῖς τε φθ[ο]νέουσ' ὀλ[οφώϊα ἔργα τελείει.
5 ὡς νῦν Κυ[ρ]ί[λλ]ης ἐρατὸ[ς βίος ὤλετο λυγρῶς,
ἢ[ς θάλλ'] ἡ[λικίη], κά[λλ]ει δ' ἐ[παγάλλετο μορφῆς.
τὴν ἔτι μηνὶ κύουσ[α]ν ἐν [ὀγδόῳ ἥρπασε δαίμων.
τ]ῇ δὲ Κί[μ]ων φίλος υἱὸς ἐδείμ[ατο σῆμα φαεινόν.
αἰεί μιν [δ]όμος οὗτος ἐὼν [κατέχοι μετὰ παίδων.

The supplements at the end of the lines are meant, of course, to be tentative only. The whole 6th line is very uncertain.

41.

BOSTRA. "Built into the steps of the Sheikh's house at Bozrah. One end and two sides were covered by other stones, and it was necessary to get permission to take up this part of the steps before

the inscription could be copied." " The size of the stone was
22 × 28 inches." In spite of the fracture on the right edge the
inscription seems to be complete.

AVPHΛIAACXO	Αὐρηλία Ἀσχό-
NHKANAVΘHN	νη Καναυθην-
HENΘAΔEKEΠAI	ἡ ἐνθάδε κε[ῖτ]αι,
CWΦPWNKAIOIΛ	σώφρων καὶ [φ]ιλ-
ANΔPOCXEPCINK	ανδρος, χερσὶν κ-
HΔEVΘEICATEKN	ηδευθεῖσα τέκν-
WNTEKAIANΔP	ων τε καὶ ἀνδρ-
OOZHCACAETH	ό[ς], ζήσασα ἔτη
EIΔWNMXAIPW	μ'.
ΠPWΔ EV	πρ[ὸ] δ' εἰδῶν [Φ]εν-
	ρ]α[ρί]ω[ν (?)

    The gentile Καναυθηνή is interesting as giving, in yet a new form,
the name of the town which usually appears as Κάναθα, but also as
Κέναθα, Κάνωθα or Κάνοθα (see Waddington on n. 2329); to these
must now be added Κάναυθα.
    The last two lines are muddled. The graver began the date,
πρὸ δ' εἰδῶν, in the left hand corner, expecting to carry it across the
stone, but finding the middle of the stone for some reason imprac-
ticable (perhaps it was to be covered) he was crowded into the
line above. On the right, the name of some month must have
stood. It is perhaps simpler to read χαῖρ[ε] above and [Φ]εν.
below.

42.

    BOSTRA. " From a grave in Bozrah. The stone was lying on
its side, and had been built into a small modern tomb, *i. e.* a pile
of stones laid in order over a grave and whitewashed. The ends
of the lines on one side seemed to be perfect."

ϽEΘAΔEKI	ἐ[ν]θάδε κῖ-
TEOCEΔX	τε Ὀσεδ[ά]-
ΘΨHWONH	θ[η] Ἡωόνη (?)
CWΦPW	σώφρω-
ᐱZHCĂCEΠ	ν] ζήσασ' ἔ[τη
Ӿ IH	[Ӿ] ιη'

43.

BOSTRA. Tombstone.

OYAE   Οὐαε-
ΛΑΘΗ   λάθη
ΑΒΒΟΥ   Ἄββου,
ΕΤ ΛΖ   ἐτ(ῶν) λζ΄.

44.

BOSTRA. Tombstone.

ΜΑΡ   Μαρ-
ΘΕΙΝΗ   θείνη
ΕΛΕΝΗС   Ἑλένης

45.

BOSTRA. Tombstone.

ΘΑΜ   Θαμάρη.
ΑΡΗ

The name, Waddington, n. 2147.

46.

BOSTRA. Tombstone.

ΑΡCΙΝΟ   Ἀρσινόη,
Η
ΕΤΩΝ   ἐτῶν
Π Η   πη΄.

47.

BOSTRA. Tombstone.

D   M   D(is) M(anibus).
VLPIA · FLA Vlpia Fla-
VIX · AN   vi[a], an(norum)
L   L.

48.

Um el Jemal. "From the lintel of a door to a house, shop, or possibly a public building.   There are at this place a good many Greek, Latin, and Aramaic inscriptions, besides those which MM. Waddington and de Vogüe have given, and it is a pity that they cannot be carefully collected. '

KAIOVMOC	Καίουμος.
KΛΑVΔIΑΝΟΕ̇ ͨ ?	Κλαυδιανὸς
ΔΔΕ ⊕ ΛΦΟC	ἀδελφός.

The name Καίουμος is new, but Καίαμος occurs in Waddington, n. 2103, and elsewhere.   In like manner we have Καίουνος and Καίανος (Wadd. n. 2089 and 2091).

49.

El Ayin near Salchad.   Less complete in Waddington, n. 1968 *a*, from copies of Graham and Wetzstein.

ΥΠΕΡCΩΤΗΡΙΑC	ὑπὲρ σωτηρίας
ΓΟΡΔΙΑΝΟΥCΕΒ	Γορδιανοῦ σεβ(αστοῦ)
ΘΑΙΜΟCΑΜΕΡΟΥ	Θαῖμος ᾽Αμέρου,
ΟΝΟΑΘΟCΑCΛ	᾽Ονόαθος ᾽Ασλ[άμ-
Ο .)ΟΗΟΑΘΟC . .	ο[υ], ᾽Ο[ν]όαθος
ΑΒΡΙ . Η	᾽Αβρ[άνου . . .

The last name, Waddington, n. 2053 *d.*

50.

Suweida.

MΚΟΚΚΗΙΟCΙϹⱵ . ΙΡ ᴮ?	Μ(άρκος) Κοκκήϊος . . [Φ]ιρ-
MΑΝΟCΟΚΑΙΑΟΥ	μανὸς ὁ καὶ ᾽Αου-
ΙΔΟCCΤΡⱰΕΓΓ ?	ἴδος, στρ(ατιώτης) λεγ(εῶνος) γ΄
ΚΥΡΤΑCΤΡΙCΥΑΛΙΔΑ	Κυρ(ηναϊκῆς), τὰς τρῖς ψαλίδα-
CCΥΝΚΥΜΑΤΙΩ	ς σὺν κυματίῳ
ΕΚΤΩΝΙΔΙΩΝ	ἐκ τῶν ἰδίων.

What stood after Κοκκήϊος I do not know ; perhaps the tribe (ΤΕΡ?). 'Αουῖδος is the name which commonly appears as 'Αουεῖδος (Wadd. n. 2081, etc.).

51.

CANATHA (*Kunawat*). " On the base of a column which is now used as a stand near the door of a house. The lines are perfect on the left, and there did not appear to be many letters wanting on the right."

ΘΕΩΠΑΤΡΟ.   Θεώπατρο-
ωΜΑΣΙϜ . . . .   ς] Μάξι[μος
ΟΚΑΙΑΝΟ . . . .   ὁ καὶ 'Ανο[ῦν-
Ο-ϹΟΚϹΙΗ . . .   ος [Μ]οκ[ε]ί[μ-
ΟΥΤΟΒΟΔ . . .   ου τὸ βό[θρον
ΕΠΟΙΠϹΙ . . .   ἐποί[η]σ[εν ἐ-
ΚΤωΝΙΔΙΟ . . .   κ τῶν ἰδί[ων.

βόθρον is for βάθρον, by a substitution frequent in inscriptions of Syria. An 'Ανοῦνος Μοκείμου was buried in the neighboring town of Saccaea (*Shakka*), at the age of 25 ; see Wadd. n. 2153 *a*.

52.

CANATHA (*Kunawat*). " In the wall of a ruined house. Six lines. Inscription very plain."

ΤωΝΟΙ
ΡΟΥΜΟΥ   . . ρου μου . . .
ΜΕΝΤΟ
ΠΩΣΔΕ   . . πως δε . .
ΚΟΤΕΣ   . . κότες
ΔΙΗΓΕΙ   . . διῆγε[ν.

A second copy of Mr. Merrill's gives ΠΟΣΔΕ in the 4th line. Parts of lines, probably of a metrical inscription.

53.

CANATHA (*Kunawat*). " Waddington, No. 2345, has one nearly " [in fact exactly] " like this, except that his has several

more words than mine, and was found in the house of a sheikh.
Mine was in an old wall which had to be pulled down to get at the
inscription, as only one corner of it appeared. The letters were
well made, and I copied all there were on the stone."

	[ἀφιέρωσεν τ-]
	[ἡν χώραν σὺν]
TⲰBⲰMⲰTH	τῷ βωμῷ τῇ
KYPIAAϴHNAⲄ	κυρίᾳ 'Αθηνᾷ Γ-
OZMAIHЄKTⲰN	οζμαίη ἐκ τῶν
IΔIⲰNMNH	ἰδίων μνή-
MHCXAPIN.	μης χάριν.

I doubt, notwithstanding, whether this is not a part of the same
stone which Wetzstein and Waddington copied.

54.

CANATHA (*Kunawat*).

          . . . AIЄKNON   παπ]αῖ τέκνον.

Compare n. 3.

55 and 56.

ATHILA (*'Atil*). " There were two beautiful temples at this
place, and all the inscriptions found there, or fragments of inscrip-
tions, are finely carved." [1] In the absence of any further record
of the character and whereabouts of these two stones, I am
uncertain whether they belong together or not; but venture
to restore the inscriptions on the supposition that they do. In
that case the gap of about two letters marked at the beginning of
56 must be a mistake.

(55)	(56)
⊣PIAL	. . ACTOY
HMⲰN	. . . ⲰN
. ⲄOPⲄKAICAP◇C	CKAICAP◇C
. .ⲐYANTⲰNEINOY	
. . . . .ᵀYXOYCCEB	

¹ In " East of the Jordan," p. 48, Mr. Merrill speaks of copying, at 'Atil,
five Greek inscriptions " not found in Waddington's work "; but there are only
two such among the papers which I have.

[ὑπὲρ νίκης καὶ σωτ-]   αστοῦ, [τοῦ κυρίου
η]ρία[ς τοῦ κυρίου   ἡμ]ῶν [Αὐτοκράτορο-
ἡμῶν [Αὐτοκρά-   ς Καίσαρος [Λ. Σεπτ-
τ]ορ[ο]ς Καίσαρος   [ιμίου Σεουήρου]
Μάρκο]υ 'Αντωνείνου   [υἱοῦ . . . . .]
εὐσ(εβοῦς) εὐτ]υχοῦς σεβ-

In honor of Caracalla, after his elevation to imperial rank, but before the death of his father.

57.

Suleim (SELAEMA). " This word was carved in large letters and stood alone on the face of a block of basalt near the top of the well preserved temple at this place."

HPⲰOHC   'Hρώ[δ]ης.

58.

Reima (RIMEA). "From the wall of an old house in which much dung had accumulated. There were other fragments in the same place, but it was next to impossible to copy them."

YⲠATIҺT . . . YCTOYMIO
KEOYIP . . OYNEⲠOTIA
EKⲠCⲐH

ὑπατί[ᾳ] T. [Πο]υστουμίο[υ Τιτιανοῦ
κὲ Οὐιρ[γι . ἰ]ου Νεποτια[νοῦ . . .
ἐκ[τί]σθη.

The consuls of the year 301 A. D. The full name of the former, T. Flavius Postumius Titianus Varus, has long been known from inscriptions of Rome (CIL. Vol. vi, n. 1416-18). The gentile name of the latter, Virgilius or Virginius, now appears for the first time. For the spelling Πουστούμιος, see CIG. 342.

59.

Reima.

MAPTEINOC ANΔPOCY
IⲰⲠA

I cannot explain what follows Μαρτεῖνος.

60.

Reima.

⊕ IX + ΘVC ⊕

61.

ZORAVA (*Zora* or *Ezra*). Corp. Inscr. Gr. 4573 *c*, from an imperfect copy of Buckingham's.

. . HΛOCKAIZOBAIΔOCY

. . ΛOYΘOYKAIMOCEIΓOCKO͡I (A?)

. . AIΛCYIOIOCBAPAXOYKAIKO͡I (?) (A?)

. . OCI \ BAPOYKAIIABNHΛOIABΓA (Γ?A?Λ?)

. .   ANENTωHIΔIωN (N?)

The only points at which Buckingham's copy seems more correct than this, are in line 4, IABNHΛOC, and at the beginning of line 5, CAN.

. . ηλος καὶ Ζοβάϊδος υ[ἱοὶ

. . μούθου καὶ Μόσειγος καὶ

. . αἱ[α]ς υἱοὶ 'Οσβαράχου καὶ Καί-

αμ]ος Γαβάρου καὶ 'Ιάβνηλος 'Αβγά-

ρου ἔκτι]σαν ἐ[κ] τῶν ἰδίων.

Μόσειγος, 'Οσβάραχος, Γάβαρος and 'Ιάβνηλος are names not found elsewhere. The last three are confirmed by Buckingham's readings.

62.

ZORAVA. A fragment. Buckingham's utterly unintelligible copy is in the CIG., n. 4573 *d*.

ΠΑΤΡΙΚΙϹ	Πατρίκις
ΑΛΛΡΙΛΙΟΥ	'Αμμριλίου
ΕΠΛΑΚω	ἐπλάκω-
ϹΕΙ ΤΠΔΛ (°Δ?)	σε[ν] τ[ὸ] . . .

Πατρίκις is for Πατρίκιος. With 'Αμμριλίου compare 'Ιάμμλιχος, Wadd. n. 2210 *a*. The more usual form is 'Αμβρίλιος. The verb

πλακῶσαι means to cover the brick-work of buildings with marble slabs; see CIG. 4283, 8641, 8662, Wadd. n. 1984 *b*.

63.

ZORAVA.   A fragment.

ЄΠΑΛΚШCЄN   ἐπ[λά]κωσεν.

64.

ZORAVA.   Two fragments.   That they originally belonged together, and were on the lintel of a door, is seen from the copies in CIG. 4565, and Waddington, n. 2491.   Both Franz and Waddington, however, restored the inscription as an epitaph.

a.	*b.*
ΑΓΑΘΗΤΥΧ	KAICVI
HЄVTVXШC	ΠΛ . . . .
ἀγαθῇ τύχ-	Καὶ[ο]υ[μος ἐ-
η, εὐτυχῶς.	πλ[άκωσεν.

The name Καίουμος is in n. 48.

65.

Rukleh.   "Badly worn."   Another copy, by C. Warren, is printed in the Quarterly Statement of the Pal. Expl. Fund, 1869, p. 329.   The stone, according to Warren, is "lying in the lower temple."   I put the two copies side by side.

Merrill.	*Warren.*
XIOPOTAINШNO	XIOI IOΠΑPOTΛШШNOH
ΔOШHCANTO	ΔOMICANTOΘ
NONKCTOVCΠP	NONKCTOYCΠRCK
ΛCCYNTHOVP	ACCYNTNCYPΛ

  . . . ἰ[ε]ροτα[μίαι] ᾧ[κ]ο-
δόμησαν τὸ θ[εμέ-]
λι]ον κ[ὲ] τοὺς πρ[οβλῆτ-
ας σὺν τῇ [θ]ύρ[ạ.

Προβλῆτες ═ 'buttresses,' or 'pilasters'?   I hardly know what, but feel pretty sure of the word.

66.

Rukleh. " Badly worn."

O ΠΑCCNXωN

ΤΡΙωNCYNΔYCI

ΙΟΝΧΑΙΟΕΚ

ΤωΝΤΗCΘΡΟY

ΔΙΑΘΥΔΑΙΕ

ΡΕΟC

[. . . συγκ-]

ὀπὰς [ἑλίκ]ων

τριῶν σὺν δυσὶ

[κ]όνχαι[ς], ἐκ

τῶν τῆς θ[ε]οῦ,

διὰ Θ[ε]υδᾶ ἱε-

ρέος.

Συγκοπαί = ' tessellated work '; in the plural, Theophanes Continuatus (Bonn, 1839), p. 145, 11. The ἕλικες are vaulted ceilings ;[1] κόγκαι are ' niches.' For ἱερέος see on n. 8.

FREDERIC D. ALLEN.

[1] This meaning of ἕλιξ, without citation, has been in our Greek dictionaries since Schneider's, who says " die späteren gebrauchen es für Gewölbe," but gives no authority. I cannot find, at present, any example of this use, nor the source of Schneider's statement.